



VOICE OF KHURASAN

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ISSUE 18

Today's Traitors

Following in the Footsteps
of Yesterday's Traitors



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PRESENTS

CONTENTS

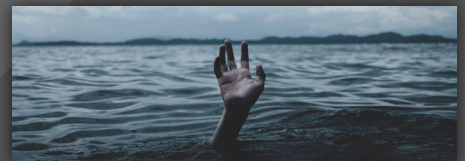
3



9



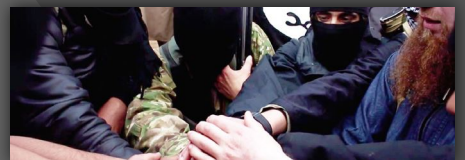
14



19



24



28



35



There Will Be
Enmity and Hatred
between Us and You
until you
Believe in Allah





All praises are due to Allah, the Lord of the world, peace, and blessing be upon the faithful Messenger of Allah, upon his family and companions:

In the Islamic history, the solid institutions of the Islamic Khilafah have always been destroyed by the traitors who, for meager worldly gains, traded their faith, modesty, and honor to the elements hostile to Islam, and they always sold the majesty and beauty of the Islamic system, in addition to the modesty and honor of the mothers and sisters of the Muslims.

These senseless and unscrupulous savages preferred the worldly life and desires of this world for a few days over the eternal blessing of the Hereafter, deserving of death and destruction forever. If these deviant ones had a little sense, they would never have done this; they tore down the flag of Islam, upheld the flag of disbelief, and handed over mujahidin to the enemies of Allah. They gave the authority of decision to the weak servants instead of Allah, the Exalted and devised man made system with their poor and weak insight, setting aside the Islamic system and religious education, implementing secular education, and

thereby, promoting vulgarity and obscenity in the society. Accordingly, they made the young generation of the Ummah turning into mercenaries of the west, as they forgot their past and became followers of the western kufri system. As a result, the benefactors of the Ummah will be seen as evil and enemies of the so called progress, education and bright future. And the defenders of the real justice and fairness will be introduced as tyrant and an outsiders, and the blessed system of Islam will be shown as limited to a few actions, such as ablution, prayer, fasting, and pilgrimage, with the consideration that Islam is flawed in terms of global politics, as if they have forgotten the prophetic state of Madinah, the golden age of the Khulafah, and the best reign of other Islamic rulers. So, the political system of Islam will appear to them as an unimportant, inapplicable, and outdated system that does not meet the needs of the age, while scholasticism and democracy will appeared to be successful system and the only source of solving all the needs of the society, provided that the lessons of Khilafah and Imamah are received from the ignorant ones, who have graduated from Cambridge,

Oxford, Harvard, and other western universities.

To the contrary, the Islamic history has recorded all the attributes of these traitors of this Ummah in its pages, showing no mercy to the traitors. Look at the situation of Abu Raghhal, the traitor who led the way to Abraha with a view to destroying the Ka'aba, and from that time until now, people stone his grave. In this way, Abbasid Khalifah Mu'tasim Ballah's minister Ibn al-Alaqami secretly established relations with the Mongol king Halaku Khan, who destroyed Baghdad, killing millions of Muslims, and taking thousands of Muslim chaste women as concubines, and Ibn al-Alaqami did all this for gaining position in a kufri system, but after the fall of Baghdad, the Mongol king treated him as a dog, giving him no privileges, and after a while, this traitor left the world with a humiliation to its fullest extent. Similarly, there were 'Abdullah Ibn Saba, the killer of scholars Ibn Abi Dawud al-Mu'tazili, the desecrator of the Ka'aba, Abu Tahir al-Qarmati, and many other figures who tarnished the history of Islam in the name of Islam.

But in the recent past, we have a long list of these traitors,



including Shah Shujah, Amanullah Khan, Mustafa Kamal Atatürk, Hamid Karzai, Ashraf Ghani, Colonel Imam, Akhtar Mansoor, Mullah Baradar, and many others. And Allah the Almighty has command our beloved Prophet ﷺ to stay away from these traitors, in His saying:

{Indeed, We have sent down the Book to you 'O Prophet' in truth to judge between people by means of what Allah has shown you. So do not be an advocate for the deceitful. And seek Allah's forgiveness—indeed, Allah is All-Forgiving, Most Merciful. Do not advocate for those who wrong themselves. Surely Allah does not like those who are deceitful, sinful. They try to hide 'their deception' from people, but they can never hide it from Allah—in Whose presence they plot by night what is displeasing to Him. And Allah is Fully Aware of what they do} [An-Nisa: 105-108]

If we look at the collection of hadiths, it has mentioned the evil of betrayal and traitors, especially those people who have betrayed the Islamic system and Muslims, so the Prophet ﷺ has given them such a terrible punishment that it is hair-raising for a man, if he

hears it.

In Sahih al-Bukhari and Sahih Muslim narrated the way the Prophet ﷺ treated the people of Arinah tribe who betrayed the Islamic system as:

“The Prophet ﷺ ordered to cut off their hands and knees, brand their eyes with heated pieces of iron, and cauterize their cut hands and legs till they die.”

If the mujahidin of the Islamic Khilafah treat the criminals of today like these, their supporters shout: “We told you that they are Khawarij.” But our beloved Prophet ﷺ has also informed us about such traitors in the end time.

It was narrated from Abu Hurairah, may Allah be pleased with him, that the Messenger of Allah ﷺ said:

“There will come to the people years of treachery, when the liar will be regarded as honest, and the honest man will be regarded as liar; the traitor will be regarded as faithful, and the faithful man will be regarded as traitor; and the Ruwaibidah will decide matters.” It was said: “Who are the Ruwaibidah?” He ﷺ said: “Vile and base men who control the affairs of the people.” [Sunan Ibn Majah: 4036]

Allahu Akbar! This is the case today, and the Taliban introduce themselves as the part of Ahlus-Sunnah, show their goodwill to the people, and plots against the Khilafah. They befriend the military infidels, yet they claim themselves as the true believers and blame the mujahidin of the Islamic Khilafah, who fight the infidels of the world, as a project of infidels!

They consider the invaders of Chechnya, Caucasus, Dagestan, and other parts of Russian territories to be their allies, and they are even proud of their friendship with Communist China, the murderers of millions of Uyghur Muslims and the robbers of their honors. Yet they are considered to be the trustees of Islamic Ummah, while the mujahidin of the Islamic Khilafah, who are engaged in all-out war with all the infidels, are considered to be the traitors!

They secretly hold meeting with the American intelligence operatives in Doha and call for a joint war against the mujahidin. In those meetings, they call them (mujahidin) terrorists and devise plans against them, purporting to be mujahidin sitting in the lap of



Washington and Kabul talked about so called counter-terrorism.

the infidels.

May we be sacrificed for sake of the honor of the Prophet ﷺ. These Taliban, who call themselves supporters of the pure Islamic system, are walking on the path of the traitors, recording their names in the black list of the traitors of the history forever.

Although the Taliban militias, following the blueprint devised by their US masters, hide their blasphemous actions in the cloak of Islam with cunningness, they can't really hide their organizational transformation into the new form of democracy and other western kufri systems. And in this attempt, they have been- unsuccessfully- trying to maintain a balance between maintaining friendship with the infidels and- at the same time- purporting themselves to be their enemies, presenting

new examples of kufr and heresies on daily basis.

As a part such activities, Dr. Na'eem, acting head of the Taliban embassy in Qatar, attended the 99th birthday celebration of the secular state founded by Kemal Atatürk, on the official invitation of the Turkish embassy.

“Surely to Allah we belong and to Him we will ‘all’ return.”



Embassy of Afghanistan in Doha
@AfgEmbDoha1

مورخ 24/10/2022 م محترم دکتور محمد نعیم سرپرست سفارت امارت اسلامی افغانستان مقیم دوحه، بنا بر دعوت رسمی از سوی وزارت امور خارجه قطر در تجلیل از سالگرد روز سازمان ملل متحد اشتراک نمودند.

Translate Tweet



However, they are even proud to hold meetings with the infidels and Tawagheet, when they appear to be very modern and pragmatic politicians acknowledging the political demands of the age, and they are giving such blasphemous acts the name of wisdom, reconciliation process, and necessity of din.

But let's come to the fact that although they are celebrating the victory of Atatürk, a prominent scholar in the ranks of the Taliban, Abdul Sattar Saeed, said in his article about the First World War: “Mustafa Kamal abolished the Ottoman Caliphate, withdrew the allied armies from the main areas of Turkey and established a new Turkey based on secular principles.”

Then he continues: “Atatürk, who called Arabs and Islam one thing, started enmity with Islam due to his rivalry with the Arabs, created an unreligious government, banned the Arabic script and many Islamic rules, and converted the call to prayer from Arabic to Turkish.”

So, the question is, has the same Atatürk turned out to be a righteous and good Muslim today, since the Taliban, establishing an “Emirate of

Embassies”, celebrate the secular and traitorous birthday of the state founded by Atatürk?

But what is the difference between Ataturk, Ashraf Ghani, and Dostum? Do they have enmity with one Taghut and celebrate the birthdays of other Taghuti states, while all of them are the traitors? What is the standard of friendship and enmity in their eyes then? Or is it nothing but their whims?



Embassy of Afghanistan in Doha

@AfgEmbDoha1

نن ماښام 27/10/2022 م نېټه په دوحه کې د افغانستان د اسلامي امارت د سفارت سرپرست محترم ډاکټر محمد نعيم د ترکيې هېواد د خپلواکۍ د نهه نوييمې کليزې د لمانځ غونډې په مراسمو کې په قطر کې د ترکيې د سفارت په رسمي بلنه گډون وکړ.

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The acting Ambassador of Afghanistan, Dr. Muhammad Na'eem Wardak, participated in celebration of the Independence day of Turkey in Qatar based on the official invitation of the Turkish Embassy.



Honorable Muslim brothers! For the recognition of the Taliban regime by the infidels, these reasons will be enough that they celebrate the birthdays of Tawagheet like Amanullah Khan and his successor Atatürk, call them their leaders, and put flowers on their graves.

The people of Afghanistan revolted against this Taghut (Amanullah Khan), forcing him to flee, and another Taghut (Atatürk) whom the Taliban called secular and irreligious until yesterday, but today friendship with his followers and sending their delegation to them have become justified for them!!!

But Allah, the Exalted, said:

{Still, it transpired so Allah may establish what He had destined—that those who were to perish and those who were to survive might do so after the truth had been made clear to both.



Surely Allah is All-Hearing, All-Knowing}

The celebration of Atatürk's birthday by the Taliban was not the first and the last event, but it was the result of an obvious religious violation of the Taliban, which includes many other violations and kufri actions: their diplomatic relations with the murtadd Turkish state and so on. The Taliban do not call the Turkish government a murtadd anymore, rather they make friendship with them and take help from them against the Muslims, while Turkey is a committed member of NATO, but in reality, and you see them sometimes dancing with America and sometimes with Russia for its own secular interests. And sometimes the Jews of Israel have embraced it, and sometimes it applauds the Iranian majoos.



The same Turkey invaded Afghanistan, being part of the Crusader coalitions, when its hands used to be wet with the blood of the innocent Muslims for over 20 years, even though the Turkish state is being ruled by the murtadd Brotherhood. But right after the sincere submission of the Taliban murtaddin to their Americans masters in Doha, as part of their kufri agreement, led by Mullah Baradar and the delegation of other murtaddin, their relationship with the European communities, other western countries, and the Turkey have been strengthened. However, all of these are part of the greater plan devised by American Crusaders in their largest intelligence headquarters (Qatar) outside their soil. And the main objective of this plan is to misguide the Muslim Ummah step by step at the hands of



Taliban heretics. And it is the same old game played by the Jews and Christians after the foundation of the first Islamic State in Madinah, with the only change brought in the cast of the play.



The Virtues of Good

C o n d u c t i n I s l a m

The sending of The Prophet ﷺ to mankind to teach them how to worship Allah and to refine their character and conduct (Akhlaq) is a great favor and blessing of Allah the Almighty. The Prophet ﷺ said: “Indeed I have been sent to complete the best of character.” And the most complete of believers are those who are best in character. The Prophet ﷺ would always enjoin and urge the people to show good Akhlaq, and with regard to his

manner of character building Hazrat Anas, may Allah be pleased with him, said: “I saw him (the Prophet ﷺ); he ﷺ would enjoin the people to good character and conduct.” [Narration of Muslim]

O brothers of faith! Know that nothing in the balance will be heavier than good conduct, and a person with good conduct will attain the rank of one who fasts and prays. Allah, the Exalted, says: {And be kind and humble to

the believers who follow you} Therefore, you have to set an example [of good conduct] for your family, friends, neighbors, and new Muslims as well, so that people may be attracted to not only you but also to Islam. Remember that he who is deprived of gentleness is deprived of goodness. So, after entering the tenet of Islam, the one who is always accessible, gentle, and easy going will be saved from the Hellfire, and it



will be forbidden upon him. ‘Ali, may Allah be pleased with him, narrated: Allah’s Messenger ﷺ said: “Indeed in Paradise, there are lofty rooms whose inside can be seen from their back and whose back can be seen from their inside.” Then a Bedouin asked: “To whom does it belong to, O Messenger of Allah ﷺ. He ﷺ replied: “He who has pleasant speech, feeds the needy and fasts consistently, and prays the night prayer, while the people are sleeping.” This is why having a good character

is extremely important for a Muslim’s life.

Let us learn the initial steps which can help us to achieve good character; there are some do’s and don’ts. Let us start with the do’s; the first step is to spread Salaam, as it strengthens heartfelt affection amongst the brothers [in faith]. Allah’s Messenger ﷺ said: “You will not enter Paradise until you believe; and you will not believe until you love one another. Shall I not guide you to a thing which if you do, you will love one

another: spread (the greeting of peace) Salaam amongst yourselves.” And indeed, the person nearest to Allah, the Exalted, is the one who is foremost in them in offering Salam. And this Salaam is not only for those whom you recognize, but it is for all Muslims even whom you do not recognize. Once a man asked the Prophet ﷺ: “Which Islamic act is the best? The Prophet ﷺ replied: “Feed the people, and greet those whom you know and whom you do not know.” And in reply of



Salaam, we have to answer in a better way, as Allah, the Exalted, says: {When you are greeted with a greeting, greet in return with what is better than it}

After spreading Salaam, the next step is to put a smile on your face. ‘Abdullah bin Harith, may Allah be pleased with him, said: “I never saw anyone smiling more than the Messenger of Allah ﷺ.”

And Allah’s Messenger ﷺ said: “The smile in the face of your brother is a charity.” We should not miss any opportunity to achieve such good by smiling which actually cost nothing and has profound effects. And the next step is to give gifts to our brothers. Allah’s Messenger ﷺ said: “Give gifts to one another for this would increase your mutual love.” And a gift can be as small as a miswak or a small bottle of perfume which is enough to make a place in the hearts of brothers

you meet, and to increase the love between you. The Prophet ﷺ said: “A believer is an embodiment of love and affection, and there is no good in one who neither loves nor is loved.” And whatever you wish for yourself also wish for your brother. The Prophet ﷺ said: “None of you will have faith till he loves for his brother what he loves for himself.” And if our brother is not present, then we should be ready to help him in his absence. The Prophet ﷺ said: “Whoever helped his brother in his absence Allah will help him in this world and the Hereafter.” And Allah, the Exalted, says: {And (it is also for) those who, before them, had homes (in Madinah) and had adopted faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given and give them preference over themselves, even though they were in need

of that}

After learning the steps of creating the bonding between Muslim brothers, there are some don’ts, and learning them is inevitable. Allah’s Messenger ﷺ said: “Among Allah’s servants are people who are neither prophets nor martyrs, but whom the prophets and martyrs will deem fortunate because of their high status near Allah.” The Companions asked: “O Messenger of Allah! Inform us of who they are.” The Prophet ﷺ said: “They are people who loved each other for Allah’s sake, even without being related to one another or being tied to one another by the exchange wealth.” And there are various sins that can cause separation and one of them is misuse of our tongue. ‘Uqbah bin ‘Amir, may Allah be pleased with him, asked: “O Messenger of Allah! Which is the way to salvation?” He ﷺ said: “Guard your tongue and



stay in your home and weep over your sins.”

Therefore, we should be cautious and should never be quarrelsome and boastful with our brothers. Allah, the Exalted, says: “And who calls Allah to witness that which is in his heart, but in truth, he is the most quarrelsome.” And also the most hated person near Allah is the most quarrelsome one. Therefore, we should refrain from quarreling, slandering, and using abusive words. The Prophet ﷺ said: “One who indulges in calumny will not enter paradise.”

Along with the correct use of tongue, many small habits need to be learnt, which we usually ignore. The Messenger of Allah ﷺ said: “Do not sit between two people without their permission.” In other narration the Prophet ﷺ said: “When a person discloses any matter to someone and then turns to you, then it is a trust.” We see how comprehensive our religion is, and there are plenty of narrations that help us in building up a good character. If your brother asks what was your right and you leave it for him to avoid dispute with your him, then your home will be in Paradise. Allah’s Messenger ﷺ said: “I guarantee an abode within



the boundary of Paradise for the one who gives up arguing, even if he is right; and I guarantee a home in the middle of Paradise for the one who abandons lying even for the sake of fun, and I guarantee the sublime portion of Paradise for one whose conduct is good.” And seizing unlawfully belongings of a believer is not permissible. The Prophet ﷺ said: “I am only a human being, and you people have disputes. May be someone amongst you can present his case in a more eloquent and convincing manner than the other, and I give my Judgement in his favor according to what I hear. Beware! If I ever give (by error) somebody

something of his brother’s right, then he should not take it, as I have given him a piece of (Hell) fire.” Therefore, we should fear Allah and beware of Satan’s tricks. Sometimes, Satan will provoke your anger, but you should remember Allah, the Exalted, as He, the Almighty, says: {And when they get angry, they forgive} [As-Shurah: 37] That means, good Muslims are not wrathful and crazy, rather they are temperate and cool minded, and they are not revengeful, rather they are forbearing and forgiving by nature. If ever they feel angry with something, they control their anger. This characteristic is the best of man’s qualities, which has



been highly commended in the Quran (Surah Aal-i-'Imran, verse: 134) and regarded as a major factor of the Prophet's success (Aal-i-'Imran, verse: 159). According to 'Aishah: "The Messenger of Allah ﷺ never took revenge on anybody. However, when a thing enjoined to be held sacred by Allah was desecrated, he would award the punishment." [Bukhari and Muslim] In another narration, Allah's Messenger ﷺ said: "The strong is not the one who overpowers in wrestling, but the strong one is he who controls himself when he is angry." And he ﷺ said: "There is no sip greater in reward near Allah than the sip of anger, when the servant suppresses it seeking the pleasure of Allah." And Ibn Abbas, may Allah be pleased with him, narrated: The Prophet ﷺ said: "Teach and make things easy, and do not create difficulty, and when anyone of you is angry, he should remain silent." So, keep asking the protection of Allah Ta'ala and be merciful to the people and avoid misfortune. Allah's Messenger ﷺ said: "Allah does not show mercy to the one who is not merciful to people. And mercy is not taken away except from the wretched, and the one who is not merciful to our young

and respectful to our elders and does not enjoin good and forbid evil is not from us."

On the other hand, Islam puts a deep emphasis on our individual duty to our neighbors. In fact, the Prophet Mohammad ﷺ said: "Angel Jibril advised me continuously to take care of the neighbor, to the extent that I thought that Allah is to make him an inheritor." And he ﷺ also said: "He is not a believer who fills his stomach while his neighbor is hungry." Therefore, O brothers in faith, be aware of the conditions of the widows and orphans around you, so don't miss the great opportunity to take care of them. The Prophet ﷺ said: "The one who looks after a widow or a poor person is like a mujahid who fights for Allah's cause, or like him who performs prayers all the night and fasts all the day." And he ﷺ said: "I will be like this in Paradise with the person who takes care of the orphan." And he ﷺ raised his forefinger and middle finger (by way of illustration to show the closeness of them). In other narration he ﷺ said: "O Allah, I warn people regarding the rights of the two weak ones, the orphans and the women." And Allah, the Exalted, says: {Have you seen him who

denies the Recompense? That is he who repulses the orphan (harshly)}

Teaching our family members good characters is our religious duty. The Prophet ﷺ said: "Everyone of you is a guardian and will be questioned for those under him. The ruler is a guardian and a man is a guardian of his family and a woman is a guardian of her husband's house and his children, so all of you are guardians and all of you will be questioned for those under you."

From the attributes of the people of Paradise is that he is weak and looked at as being humble and weak. This means that he is indifferent to his position and status, and he is not a seeker of high ranks in this world. If this person were to swear by Allah, Allah will facilitate it for him and fulfill it for him. The Prophet ﷺ said: "Shall I not inform you about the people of Paradise? They comprise every weak, unimportant person, and if he takes Allah's oath upon doing something, Allah fulfills it."

"O Allah, Guide us to the best character for no one can guide to the best (character) except you, and turn away bad conduct from us for no one can turn it away from us except you." Ameen.

KUFR

AND ITS KINDS

- KUFR OF **DENIAL AND REJECTION**
- KUFR OF **HYPOCRISY**
- KUFR OF **DOUBT**

All perfect praise is due to Allah, the Lord of the worlds. I testify that there is none worthy of worship except Allah and that Muhammad ﷺ is His slave and Messenger. Evidence is established against a non-Muslim if he hears about Islam and is informed about the prophet-hood of Muhammad ﷺ. And he is obliged to embrace the religion of Allah. This is because the truthfulness of the religion is manifested to one who simply looks into it, even in the least way; in that case, he will discover the truthfulness of the religion and find out clearly, without any confusion, that the Prophet ﷺ is the true Messenger of Allah.

Yet, if he disbelieves after the evidence has been established against him and after he has become aware of the prophet-hood of Muhammad ﷺ, then he will abide in Hellfire eternally.

Allah ﷻ says: {That I may warn you thereby and whomever it reaches} [Al-An'am: 19]

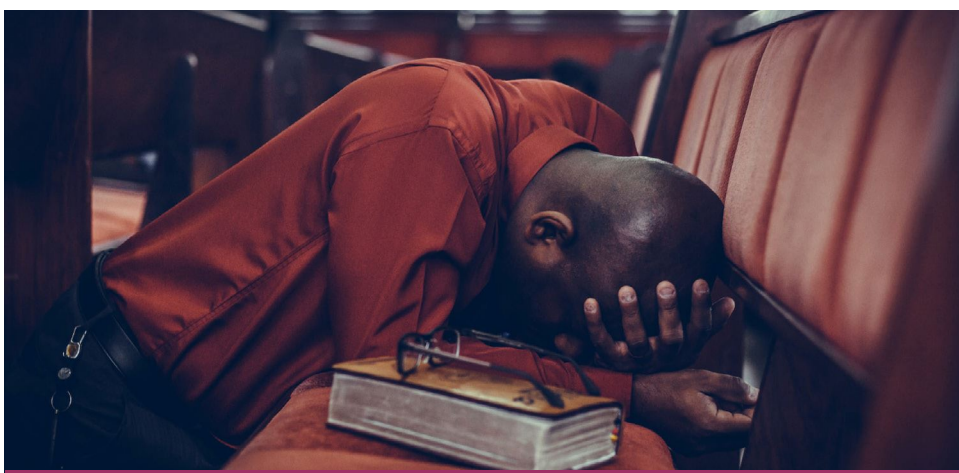
So, whoever the Quran has reached, he is warned by it. Allah ﷻ also says: {But whoever disbelieves in it from the

[various] factions - the Fire is his promised destination} [Hud: 17]

Kufr means disbelieving in Allah and His Messenger, and this means disbelieving in heart or through action, and it is manifested through denial, or doubt, or simply turning away from faith out of jealousy or arrogance, or due to the following of own whims and desires that prevent one from following the Straight Path of Islam.

So, we have to understand the importance of learning what is meant by “kufr”. Understanding kufr is what necessitates the completion of one’s faith. Because for bringing faith, one have to free himself from the impurity of shirk and kufr. For example, if a person is not aware of the Islamic principles of doing business, he has the possibilities to deal with usury. Similarly, for keeping ourselves from kufr, we have to understand it, its kinds, and those deeds that may lead to kufr.

The clear texts of the Quran and Sunnah are an indicator that faith will not be fulfilled and accepted unless two conditions of the testimony [There is no god except Allah] are fulfilled. These conditions are submission to Allah ﷻ Alone (i.e. Tawhid), and denouncing and shunning all kinds of kufr and shirk.



Therefore, a person cannot announce his disavowal of something unless he knows about it. So, we should understand the importance of learning about Tawhid for reforming our actions accordingly, and in the same way, we should have proper understanding of kufr and shirk, so that we may keep ourselves away from them. In this regard, it is noteworthy that some people say that we should not learn English for keeping away from the western cultures. It can be said to them, English should be learnt so as to be aware of the evil of the disbelievers of the west.

Kufr is the attribute of those who reject what Allah ﷻ has commanded us to believe in, after news of that has reached him, whether he rejects it in his heart without uttering it, or he speaks those words of rejection without believing it in his heart, or he does both; or he does an action which is described in the

Quran and Sunnah as putting one beyond the pale of Islam. [See Majmoo al-Fatawa by Shaykh al-Islam Ibn Taymiyah, 12/335; Al-Ihkam fi Usul al-Ahkam by Ibn Hazm, 1/45]

Ibn Hazm said in his book al-Fisal:

“Rejecting something for which there is sound proof that there can be no faith without believing in it is kufr, and uttering words for which there is proof that uttering them is kufr is kufr. Doing any action for which there is proof that it is kufr is also kufr.”

Ibn al-Qayyim clarified the types of kufr in detail, saying:

“And as for the major kufr (Kufr Akbar), then it is of five types: Kufr Taktheeb (disbelief due to rejection); Kufr Istikbaar (disbelief due to arrogance and pride whilst one acknowledges the truth); Kufr I’raadh (disbelief due to turning away/ignoring); Kufr Shakk (disbelief due to doubt); and Kufr Nifaaq (disbelief due to hypocrisy).”



Hence, the scholars divided kufr into a number of major categories. These are as follows:

Kufr of denial and rejection:

This kufr may take the form of disbelief in the heart, or it may take the form of outward or apparent rejection, which means concealing the truth and not submitting to it outwardly, whilst recognizing it and knowing it inwardly, such as the Jews' rejection of Prophet Muhammad ﷺ. Allah, the Exalted, said of them:

{Then when there came to them that which they had recognized, they disbelieved in it} [Al-Baqarah: 89]

He ﷻ also said:

{But verily, a party of them conceal the truth while they

know it} [Al-Baqarah: 146]

That is because rejection only comes after learning about the truth. Hence Allah ﷻ stated that the kuffar disbelieved in the Messenger ﷺ outwardly and verbally, and inwardly they, actually, recognized the truth.

Allah ﷻ says:

{It is not you that they deny, but it is the verses (of the Quran) of Allah that the Dhalimun (polytheists and wrongdoers) deny} [Al-An'am: 33]

{And they belied them wrongfully and arrogantly, though their own selves were convinced thereof} [An-Naml: 14]

Likewise, permitting that which is forbidden is also kufr. Whoever regards as permissible

something which he knows that Islam has forbidden has disbelieved in the Messenger ﷺ and whatever he ﷺ brought, and the same applies to one who forbids something which Islam has permitted.

Kufr of turning away out of arrogance is the kufr of Iblis, as Allah ﷻ said:

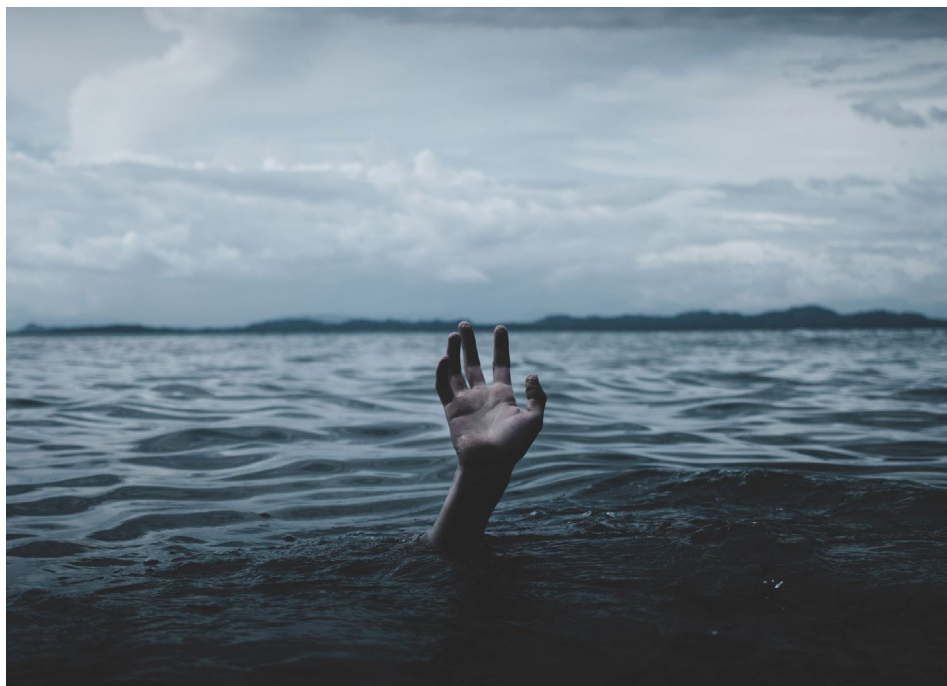
{Except Iblis (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allah)} [Al-Baqarah: 34]

And Allah ﷻ said:

{They (hypocrites) say: "We have believed in Allah and in the Messenger (Muhammad), and we obey," then a party of them turn away thereafter, such are not believers} [An-Nur: 47]

So, those whose actions do





not resemble their faith are not believers, even if they utter the words of faith. The kufr of turning away means ignoring the truth by not learning about it or not acting upon it, and Allah ﷻ said:

{But those who disbelieve, turn away from that whereof they are warned} [Al-Ahqaf: 3]

So, turning away verbally from that which the Messenger ﷺ has brought is like saying, “I will not follow him.” And the case of the one who turns away by his actions is like the case of the one who runs away from hearing the truth which the Prophet ﷺ brought, as if he puts his fingers in his ears so as not to hear it, or he hears it but denies it or doesn’t act upon it. So, the kufr of such a person is the kufr of turning away.

Kufr of hypocrisy:

This takes the form of disbelieving in the heart and not acting upon it, whilst submitting outwardly in order to show off to people. This is like the kufr of Ibn Salul and the other munafiqin (hypocrites) of whom Allah ﷻ said:

{And of mankind, there are some (hypocrites) who say: “We believe in Allah and the Last Day,” while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies. And when it is said to them: “Make not mischief on the earth,” they say: “We are only peacemakers.”

Verily, they are the ones who make mischief, but they perceive not. And when it is said to them (hypocrites): “Believe as the people have believed,” they say: “Shall we believe as the fools have believed?” Verily, they are the fools, but they know not. And when they meet those who believe, they say: “We believe,” but when they are alone with their Shayatin (devils — polytheists, hypocrites), they say: “Truly, we are with you; verily, we were but mocking.” Allah mocks them and gives them increase in their wrongdoing to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allah took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the Right Path). Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers (i.e. Allah will gather them all together). The lightning almost snatches away their sight, whenever it flashes for them,



they walk therein, and when darkness covers them, they stand still. And if Allah willed, He could have taken away their hearing and their sight. Certainly, Allah has power over all things” [Al-Baqarah: 8-20]

Kufr of doubt:

It means having doubt about the truth, while what is required for the fulfillment of faith is the certainty of it (i.e. yaqeen) that what the Messenger ﷺ brought is truth without any doubt in it. Whoever thinks that what he ﷺ brought may not be true has disbelieved, in the sense of kufr of doubt, as Allah says:
{And he went into his garden while in a state (of pride and

disbelief), unjust to himself. He said: “I think not that this will ever perish. And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), surely, I shall find better than this when I return to Him.” His companion said to him during the talk with him: “Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of Nutfah (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part, (I believe) that He is Allah, my Lord, and none shall I associate as partner with my Lord”} [Al-Kahf: 35-38]

And it implies that kufr may be related to state of the heart, such as hating Allah or His commandments, or His Messenger ﷺ. And it may be manifested by words, such as insulting or mocking Allah, the Exalted, or it may be an outward action, such as prostrating to idols, or offering sacrifices to someone other than Allah, the Exalted. Just as faith takes the form of actions of the heart, words on the tongue, and outward physical actions, kufr may take the form of actions of the heart, words, and outward physical actions. We ask Allah to keep us safe from kufr and its branches... Ameen.



Memories

OF SHUHADAH:

Asadullah al-Urgenchi

Praise is due to the Lord of the Worlds, the King of all kingdoms. Blessings and peace be upon our Prophet ﷺ who was sent as a mercy for the worlds!

Peace be upon those who left their homeland and their loved

ones for the sake of Allah, and peace be upon those who experienced the sweet and bitter days of immigration, sacrificed their lives for their religion, and sacrificed their friends and got martyred for the sake of honor of the religion of

Allah and reward!

At a time when Islam is a stranger in the whole world, there are some allies of Allah ﷻ who have dedicated their lives to the religion of Allah ﷻ, and have made many sacrifices, shed tears and blood, and lived under the protection of the Most Merciful due to their loyalty to the covenant with Him!

Today, we intend to write a story about a Muhajir in the path of Allah, a mujahid who sacrificed his life in the field of jihad, and a teacher who



fought jihad with his life, wealth, and tongue, and he is Ustad 'Asadullah al-Urgenchi.

Eventually at this time, among the Uzbek Muhajirin and Ansars, there are probably very few brothers who do not know this man. Because we know that he is a person who has already found a place in the hearts of the readers who read his poems, articles, and books.

Allah Almighty says in the Holy Qur'an:

{And the first forerunners among the Muhajireen and the Ansar and those who followed them with good conduct- Allah is pleased with them, and they are pleased with Him, and He has prepared for

them gardens beneath which rivers flow, wherein they will abide forever. That is the great attainment} [At-Tawbah: 100]

And He ﷻ says:

{Surely, Allah has purchased of the believers their lives and their belongings and in return has promised that they shall have Paradise. They fight in the way of Allah, and slay and are slain. Such is the promise He has made incumbent upon Himself in the Torah, the Gospel, and the Quran. Who is more faithful to the covenant than Allah? Rejoice, then, in the bargain you have made with Him. That indeed is the mighty triumph} [At-Tawbah: 111]

'Asadullah al-Urgenchi, may

Allah have mercy on him, was considered to be a master by many people, so we will write a short article from the life of this master. 'Asadullah al-Urgenchi, may Allah have mercy on him, was born in 1976 in the city of Urgench of Khorezm region, in a family of intellectuals. From his school age to his youth, he was the owner of a special virtue that befits him, and he used to have many friends.

In those teenage years, after graduating from school in Khorezm, he discovered himself going through such a time when people around him were submerged in the sea of ignorance, but by the grace of Allah, many young people guided to the Straight Path. Indeed, guidance is a light from Allah Ta'ala. And He ﷻ illuminated the heart of 'Asadullah al-Urgenchi, may Allah have mercy on him.

By the grace of Allah, the light of Islam started spreading day by day. Truth and falsehood were separated. It was during the period between 1996 and 1999. Some people would always seek the truth and guidance. And the same time marked a chapter of darkness of the oppression by the people of disbelief upon the people of truth.



One of Allah's great commandments is the immigration in His path, and the sincere Muslims always responded to this great commandment of Allah ﷻ saying "Labbayek", and the believing brothers migrated in waves. At the beginning of March, 1999, Ustad 'Asadullah obeyed Allah and His Messenger and migrated to Tajikistan with his family. After staying there for almost 8 months, at the end of 1999, they moved to Afghanistan, to join the movement led by Mullah Muhammad 'Umar. Muhammad Takhir Farouq was the Amir of the Islamic Movement of Uzbekistan at that time, and Ustad 'Asadullah also came to him and pledged his allegiance in his hand. Muhammad Takhir Farouq was quite impressed with Ustad 'Asadullah in his very first meeting. So, after a short while, he summoned him to Kabul and appointed him to the "Jundullah" studio of the media department of their organization.

Accordingly, jihadi arena was blessed with his creativity, as he had been serving the religion with his media works in the 2000s. The first poem written by the Ustad was about hijrah, titled "Eslasam" and

the first nasheed he recited was the nasheed titled "Turkistan".

In April 2000, Muhammad Takhir Farooq, may Allah bless him and grant him peace, held a large gathering of old and new immigrants, and this is where Ustad 'Asadullah recited his first nasheed live. It is not an exaggeration to say that 'Asadullah al-Urgenchi, may Allah have mercy on him, was the founder of Uzbek nasheed in the modern times.

Allah, the Exalted, inspired this man with largesse, great blessings, inspiration, and wisdom by His Grace. Even though, he lived in Afghanistan for two years, great things were done, praises were given, and films were made, and the Ustad



turned out to be an expert in his field. After the clashes with the American Crusaders in 2001, he, may Allah have mercy on him, obeying his Amirs, along with his fellow brothers from his organization, migrated to Pakistan's Waziristan. In March 2002, Allah blessed him with a son. He named him Abdul Haleem.

In Waziristan, Ustad, may Allah have mercy on him, wrote and read many nasheeds, and he started writing books as an author.

Among his excellent works were the video titled "What's up in Kabul", the book titled "Collection of Nasheeds and Poems", "The Maidens of Jannah", "Stories of Hijrah", "Flowers", and many articles. In particular, he served the religion as the editor-in-chief of the "Khurasan Army" newspaper. Ustad took full responsibility for the creative studio "Jundullah" and was faithful to his words [that is what we believe about him and Allah is his Judge]. And those who visit the archives and websites of "Jundullah" will be a witness to that, if Allah wills.

After the martyrdom of Muhammed Takhir Farouq, Amir Osman Adil succeeded him and appointed Ustad



'Asadullah as the director of "Jundullah" media studio. And Allah ﷻ granted him the opportunity to leave behind many disciples.

In 2016, when most of those who pledged allegiance to the Islamic State gathered in the Khurasan wilayah of the Islamic State, members of the Islamic Movement of Uzbekistan also migrated. And among them was Ustad 'Asadullah al-Urgenchi, may Allah have mercy on him, who migrated with his family, colleagues, and students to the Nangarhar province of the Khurasan wilayah of the Islamic State.

One day, one of Muhammad Takhir Farouq's bodyguards came to Ustad's home as a guest. He gossiped with him for a while. And on his way back to home, he said: "Brother, accept this perfume as a gift for you, even if it is little, and you will remember me when I become a martyr." Then the Ustad looked at the brother with a smile and said: "I wish I would be a martyr before you." Then the young man said: "O brother, do you know?! Everyone prays for you to have a long life. And Muhammad Takhir Farouq also prays for you." Then the

Ustad said: "If it is not a secret, then can you tell me." Then the young man came closer to him and said, "'Asadullah is my Sayyid Qutub. O Allah, give him a long and blessed life." The young man died a year later. And the Ustad achieved martyrdom ten years after this incident, may Allah accept him.

Khurasan wilayah was the land of Islam and honor, where affairs were managed with new reforms, under the Khalifah Abu Bakr al-Baghdadi, and Shari'ah was enforced. In Khurasan wilayah, Ustad 'Asadullah was officially appointed as the "promotional media officer" of the wilayah," and he this is how he served the religion until the end of his life. Since there were people from different ethnicity in the Khurasan, various hymns and nasheeds were written in Uzbek, Pashto, and Persian languages, and other languages, and also videos were made and translated into different languages.

October 2018 was a time when all the Tawagheet united and vowed to use their strength against the Khurasan wilayah to its fullest extent. So they fought tooth and nail and used all of their munitions

with a view to eliminating the mujahidin and their families. Accordingly, they damaged the supply line for the mujahidin, imposed embargo on them, and committed other atrocities.

Even in October 2018, the American troops conducted a special night-time air raid in the Torah-Borah region of Khurasan wilayah, when they inquired about 3 senior officials of the Islamic State. And among those most wanted personnel was our Ustad 'Asadullah al-Urgenchi, may Allah have mercy on him. This is because the kufri intelligence agencies are more than ever active these days. And the Uzbek intelligence was no different in this regard.

Our Ustad was a very influential person among the sincere Muslims. So, kuffar were also aware of him. He was a very righteous person. Allah ﷻ guided many of his slaves through this noble slave of him, as Ustad's name entered the hearts of many Muslims. His fame and contribution for the religion went beyond the tolerable limit of the Crusaders and their allies, as they became envious. So, they strived night and day to learn the whereabouts of our Ustad, as they deployed all means,



including land-based, aerial, and telecommunication ones, for surveillance. Whether Ustad 'Asadullah realized it or not, he became more engrossed in worship of his Lord in his last days. One day, he called his family members, and said: "We may die any time. So, how would we like to die? Aren't we going to sacrifice ourselves [for the sake of Allah]? If we die now, how are we going to present our lives to our Lord? So, we should prepare ourselves for death."

He gave such valuable naseehah for several hours, when he, may Allah accept him, reminded his family members of the innumerable blessings of Allah ﷻ, thanked Him (ﷻ), expressed his satisfaction with the Qadr (decree) of Allah ﷻ, and made many bequests.

the position where Ustad 'Asadullah was browsing internet. So, everyone was worried of him, because following the US air raid, it became clear to all that our Ustad 'Asadullah was a special target for the Crusaders and the infidel west.

Allah ﷻ tries His believing slaves and the trials were becoming tougher day by day, to the extent that the ranks of the believers in the Khurasan wilayah got clean from those whose hearts were diseased. And in the course of such sophisticated cleansing process [of the ranks of the believers], some would seek an escape route, some would draw themselves closer to Allah

ﷻ, by proving firmer in their covenant with Him (ﷻ), and some would reveal the diseases of hypocrisy in their hearts.

On that day, 'Asadullah al-Urgenchi was martyred by a drone strike, and it was the 25th of November, 2018 and 17th of Rabi' al-Awwal, 1439 AH.

In short, Ustad 'Asadullah al-Urgenchi lived a life amongst the ignorant ones for 19 years, was guided to the path of the sincere servants of Allah at the age of 19, and lived under the shade of jihad and honor for more than 23 years, and at the age of 42, by the will of Allah, he achieved martyrdom, may Allah accept him.

One day, Ustad and his son went to a hut on the top of a mountain and browsed the Internet for a couple of hours, as usual, for serving the religion of Allah ﷻ. On those days, the spy planes heavily occupied the airspace of the Khilafah territories, when those tired the ears with buzzing and rambling round the hours. It was felt to many people that the US drones were exclusively focusing on





There Will Be Enmity and Hatred between Us and You until You Believe in Allah

Enmity and hate! Yes, the people talk a lot about loyalty, friendship and love; but let's discuss enmity and hostility.

You know what the real enmity is? The one that never ends, not even after death, not even when the transgressors – atop them are the kuffar and munafiqueen – get what they deserve, the Hellfire! This enmity begins when the Muslims part ways with the kafir nations, as Ibrahim ‘alayhi assalam said: {We totally dissociate ourselves from you and from whatever you worship besides Allah. We reject you. The enmity and hatred that has arisen between us

and you will last until you believe in Allah alone} [Al-Mumtahinah: 4]

Then it forces the person to migrate from the land where the disbelievers reside, since that land – filled with kufr and kuffar – is unbearable for them. They cry and beg their Lord to make a way out for him from such a place; they weep and complain in front of Allah Almighty, asking Him to help them against the transgressors, as the oppressed Muslims in Makkah said: {... the oppressed among men, women and children who say, “Our Lord, take us out of this city of oppressive people and appoint for us

from Yourself a protector and appoint for us from Yourself a helper”}? [An-Nisa: 75], and as Lut ‘alayhi assalam said: {My Lord, support me against the corrupting people} [Al-Ankabut: 30]

This enmity not only makes the Muslims to pray for their rescue from such a people, but they also pray for victory upon them:





{And help us upon the disbelievers} [Al-Baqarah, Aal-i-'Imran], and it's well-known that the victory of a people upon the enemies means humiliation and disgrace for the latter. Not just that; this enmity even rises to a level where the Muslims pray for the wipe out of the entire generations of the Kuffar, as Nuh 'alayhi assalam did: {And Nuh said, "My Lord, do not leave upon the earth from among the disbelievers an inhabitant. Indeed, if You leave them, they will mislead Your servants and not beget except [every] wicked one and [confirmed] disbeliever. My Lord, forgive me and my parents and whoever enters my house a believer and the believing men and believing women. And do

not increase the wrongdoers except in destruction} [Nuh: 26-28], and the level where Muslims are so badly oppressed that they pray: {And Musa said, "Our Lord, indeed You have given Pharaoh and his establishment splendor and wealth in the worldly life, our Lord, that they may lead [men] astray from Your way. Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment} [Yunus: 88]. Yes, the enmity to the extent that they pray for the eternal doom of kuffar, that they never are blessed with the opportunity to repent, that they live with kufr and die upon kufr, and what a worst end is it!! Allahu akbar! The matter doesn't end at

the verbal supplications against the kuffar, but it expands to actions, Prophet Muhammad ﷺ said: "Wage jihad against the mushrikeen, with your wealth, yourselves and your tongues." [An-Nasai and Abu Dawud] So the Muslims fight them using all their means, be it the wealth and arms, or media and supplications. And Muslims have been fighting them using all these means ever since Allah completed this religion for this Ummah. And let's stress on the weapon of supplication; Prophet Muhammad ﷺ and his Companions, and every responsible Muslim uses this weapon, as it's the deadliest of the weapons and the most easily available one as well. All praise is due to Allah. The



brave, chosen ones among the Muslims - the mujahidin - fight the kuffar – of all kinds – on both the fronts – military and media – and that’s the best, most evident way of showing their hate and enmity towards those who disbelieve in Allah and the day of judgement.

And at the end of this worldly life, does this hate ends too? No, never! We, the Muslims believe and bear witness that the people who die on kufr, whether be at the hands of mujahidin or their infighting or in any other way, they are the dwellers of Hellfire, and there’s no exception to that: father of Ibrahim, son of Nuh, wife of Lut, uncle of Muhammad ﷺ all are

the people of Hellfire, may Allah protect us from it. And we are ordered never to pray for the forgiveness of such doomed people, as they are the dwellers of Hellfire, as Allah Almighty says: {It is not for the Prophet and those who have believed to ask forgiveness for the mushrikeen, even if they were relatives, after it has become clear to them that they are companions of Hellfire.} [At-Tawbah: 113]. On the other hand, we get examples of prophets celebrating the destruction of icons of kufr by the wrath of Allah the Almighty: Musa ‘alayhi assalam would fast the 10th of Muharram as gratitude to Allah for the destruction of the

transgressor Pharoah and his people, and for the safe rescue of people of Israel from him. [Sahih Bukhari]. Prophet Muhammad ﷺ and his Companions were happy and grateful to Allah, the Exalted, when He helped them in Badr, years after its promise in Makkah: {... Within three to nine years. To Allāh belongs the command [i.e., decree] before and after. And that day the believers will rejoice. In the victory of Allāh. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful. (It is) the promise of Allāh. Allāh does not fail in His promise, but most of the people do not know} [Ar-Rum: 4-6]





And this hate is to be continued on the Day of Judgment and beyond. Muslims will not only be witnesses against the kafir nations – most prominently the Jews, the Christians and the Majoos– of their own era, but also against the kuffar of the previous Ummahs, as Allah Almighty says: {And thus We have made you a median (i.e., just) community that you will be witnesses over the people and the Messenger will be a witness over you}

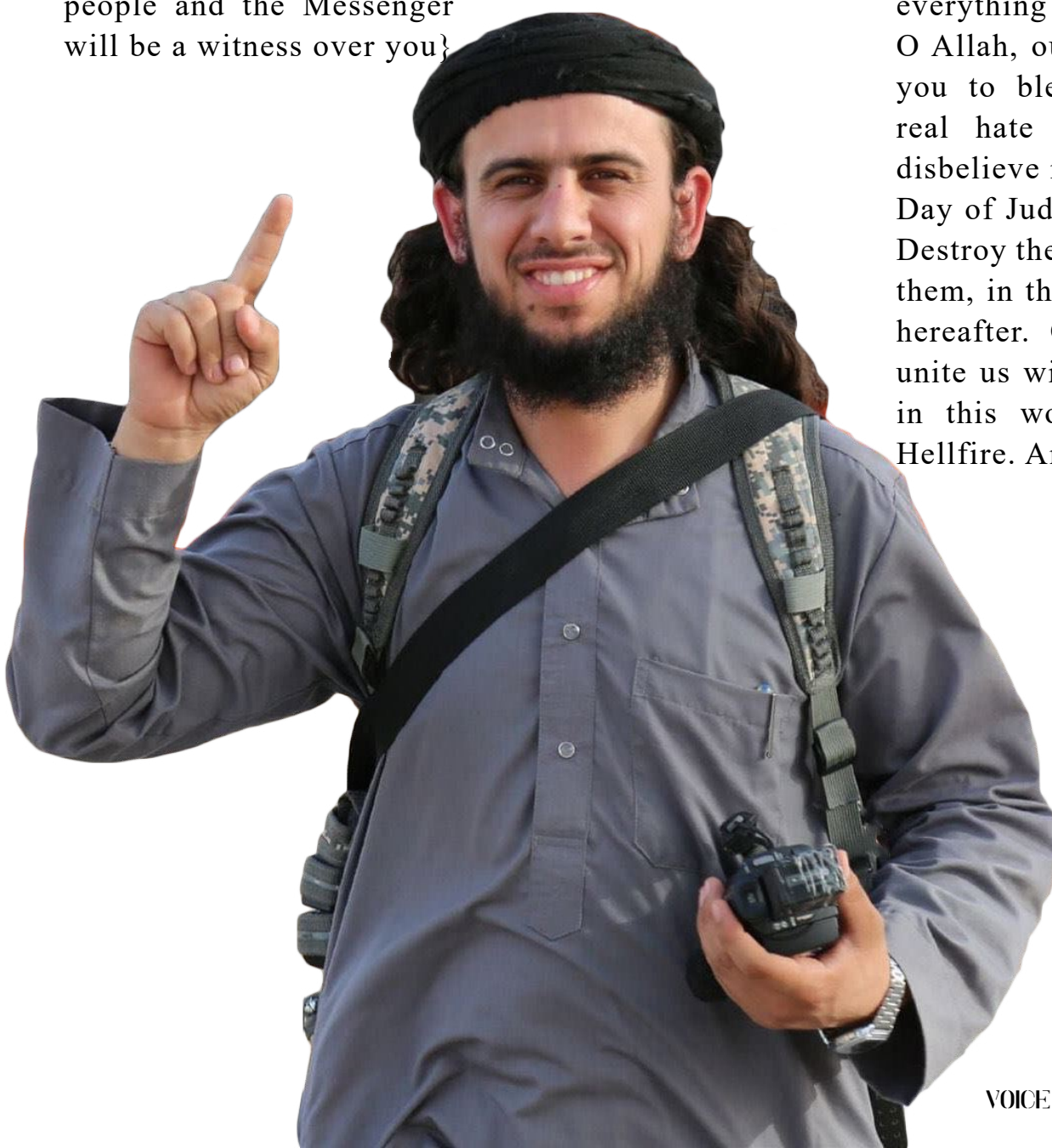
[Al-Baqarah: 143], witness upon previous nations like the Ummah of Nuh ‘alayhi assalam and others [Mustadrak lil-Hakim].

When the horrible Day of Judgment will be over, the fortunate ones [Muslims] will enter the Jannah and the kuffar and munafiqueen will be entered into the Hellfire, to reside there forever; there the Muslims would glance down at the doomed kuffar and

ask them, {We found the promises of our Lord to be true, have you too found them true?} [Al-A’raf: 44], only to increase their guilt and despair. {The Muslims, while resting on comfortable couches, will make fun of the kuffar on that day and will say: Haven’t you got what you deserved?} [Al-Mutaffifeen: 34-36]

And this is what the real hate and enmity means, this is hate and war, and everything else is fake.

O Allah, our Lord! We ask you to bless us with the real hate for those who disbelieve in you and in the Day of Judgment. O Allah! Destroy them and humiliate them, in this world and the hereafter. O Allah! Never unite us with them on kufr in this world nor in the Hellfire. Ameen



TALIBAN THE PATRONIZER OF SHIRK AND ITS PEOPLE

All praise is due to Allah Who supports Islam with His robust support, destroys polytheism with His punishment, manages His affairs with His commands, bestows eternal blessing upon the grateful ones, treats the disbelievers with His malice, decreed the alteration of night and day, made the final outcome for the righteous ones by his grace, and made His religion victorious over all other religions. And I bear witness that there is no God, worthy to be worshipped, but Allah, and I testify that Muhammad is His slave and the Messenger.

Taliban, with the cloak of the Islamic Emirate, are manifesting their deviation from the religion through their approach and strategy from the beginning. They never considered the Quran and the Sunnah to be the source of their

creed and method. As a result, they ended up doing business and dealing with the US despite their religion, faith, tears, blood, and years of sacrifice of the people in their ranks. Therefore, there is nothing to be amazed with their recent acts of kufr and blasphemy. Now, it is pointless to criticize their acts considering it to be within the fold of Islam and attribute their actions to Islam. And some of their kufri actions have to do with their shirki aqidah rooted back to their foundations and some have has been exposed just now, as they agreed to have a kufri peace agreement, with the US, about which many of them denied at the first place, but now they have accepted these kufri actions unanimously and are even boasting about it now.

Eventually, among their religious deviation and

polytheism are their worshipping of graves and making and protecting of idols including churches, Gurudwara, and polytheistic shrines for the Sufis, Rawafidh, and other deviant sects. However, the Taliban not only participate in building and maintaining places of polytheistic rituals in the name of tolerance of all religious beliefs, but also they appoint the leaders of the deviant sects to the high-ranking positions within their organization, considering that it is their religious duty to protect the places of shirk and its people.

You will see with your own eyes that in many areas of Afghanistan, huge mausoleums have been built on the graves of the historic leaders of different clans in different era, and in some places, those graves function as shrines and in some



places, those graves function as mosques, according to them. Those are not only protected by the militias of the Emirate, but they are also venerated by them. It should be noted that all these polytheistic places are one of the biggest consumers in electricity bills, indebting the Afghan generations. For example, a few days ago, someone threw a stone from the shrine of the murtadd Ahmad Shah Mas'ud, after which one of their spokesmen released statement purporting that their fighters venerate graves.

From the authentic hadiths of the Prophet ﷺ, it is forbidden to degrade a grave- by sitting on it, touching it, relieving oneself near it, and so on. Just as the Shari'ah commanded us to respect the graves, it has shown us the way to respect them. And Shari'ah has prohibited certain actions such as building structures over the graves, plastering it, and so on.

On the other hand, graves are not a subject of veneration. We have to understand that which kind of graves the Shari'ah prohibits. Which type of graves did the Shari'ah command us to build? Whoever erects structures over graves against the Shari'ah, what is the ruling on them? What is the ruling on the defenders of graves, built without following Shar'i guidelines, as is the case of the Taliban murtaddin?

Shari'ah forbids building structures upon the grave and cementing it. Jabir, may be pleased with him, reported: "The Prophet ﷺ forbade the plastering of graves, sitting on them, or building over them." [Narration of Muslim]

Imam as-Shawkani, may Allah have mercy on him, in his Nayl al-Awtar added to this point that it is haram to build them up high and he claimed that the fact that the Salaf anf Khalaf built them high is no proof that

it is not haram. He also said in his Nayl al-Awtar, vol. 4, p. 132: "Here, the Messenger of Allah ﷺ forbade building over a grave, so this prohibition is a prohibition, that is, building over a grave is forbidden."

Imam Nawawi, may Allah have mercy on him, said in the explanation of this hadith: "And as for building over [a grave], then if [the earth on which the grave is built] belongs to the one who builds over it, it is offensive, whereas if it is in a public graveyard, then it is unlawful." Imam Shafi'i and early scholars of his school have explicitly said this. He, may Allah have mercy upon him, said in his book al-Umm: "I have seen the scholars of Makkah command the demolition of the structures built over [graves]. Such demolition is supported by the hadith, '...nor an elevated grave except that you level it...'"

Ibn Hazm, may Allah have



mercy on him, in al-Mahli, vol. 3, p 356, and al-Qurtubi in al-Mafhum al-Qurtubi, vol. 2, p. 626-627, Ibn al-Qayyim, in A'lam al-Muk'in, vol. 3, p. 112, and San'ani, in Sabal as-Salam, vol. 2, p. 111, mentioned that it is forbidden to plaster a grave. Imam Muslim narrated in his Sahih on the authority of Abu al-Hayyaj al-'Asadi, may Allah have mercy on him, that he said: "Ali bin Abi Talib, may Allah be pleased with him, said to me: Shall I not send you to do which the Messenger of Allah ﷺ sent me to do? That you leave no figure except that you erase it, nor an elevated grave except that you level it." So, this hadith is based on the reason that if a construction is built over a grave, or if it is built higher than the ground, then it

will be destroyed and will be leveled to the ground.

And Ibn Hazm in al-Mahli, vol. 3, p. 347, Imam Qurtubi in his Tafsir, vol. 10, p. 381, Imam Ibn Taymiyyah, in Majmoo al-Fatawa, vol. 31, p. 11, Imam Ibn al-Qayyim, in Ighathah al-lahfan mim-Masa'id as-Shaytan, vol. 1, p. 168, Imam Shawkani in Nayl al-Awtar vol. 4 p. 104, and Imam Shanqiti in Adwa al-Bayan vol. 2 p. 302, mentioned that building structure over a grave is forbidden.

'Allamah Shami Hanafi, may Allah have mercy on him, wrote in his Radd al-Muhtar, vol. 1, p. 662: "Whatever is built over a grave, I don't think anyone has permitted it."

'Allamah Siraj al-Din al-Hanafi wrote in his Sirajiyyah,

p. 24: "It is abominable to erect structures over the graves."

Mullah 'Ali Qari wrote in his Mirqat al-Mafatih, Vol. 2, p. 372: "It is obligatory to demolish anything built over the graves, even if it is a mosque."

Imam Muhammad, may Allah have mercy on him, said in his Kitab al-Athar lil-Imam Muhammad, p. 96-97: "We do not say it is correct to put more soil than that dug for that grave, and we say it is makruh to put flowers on the graves and to plaster them, because the Prophet ﷺ forbade making four corners of the graves and plastering them. This is our madhab and the saying of Imam Abu Hanifah, may Allah have mercy on him."

And on the authority Abu



Hurairah, may Allah be pleased with him, that the Messenger of Allah ﷺ said: “For one of you to sit upon a hot coal and burn himself and his clothes would be better than sitting upon a grave.” [Narration of Muslim] So, ponder over how severe is the prohibition mentioned by the Messenger of Allah ﷺ and how much respect for a deceased Muslim has been mentioned in this hadith. Therefore, can those, visiting shrines, deny these hadiths?

And whoever wants to build a mosque over a grave, then it is forbidden by the consensus of the scholars, as Shaykh al-Islam says: “Building a mosque [over a grave] is prohibited in the Shari’ah by the consensus of the nation.” [Iqtaza as-Sirat al-Mustaqim, vol. 2, p. 267]

And the same is the view of Imam Ibn Al-Qayyim in “Ighatha al-lahfan mim-Masa’id as-Shaytan, vol. 1, p. 185 and Zad al-Ma’ad, vol. 1 p. 506, and Imam San’ani in

Sabal as-Salam, vol. 1 p. 153, and Imam Shawkani in Nayl al-Awtar, vol. 2, p. 158.

‘Aisha, may Allah be pleased with her, reported: Umm Habiba and Umm Salama made a mention before the Messenger of Allah ﷺ of a church which they had seen in Abyssinia and which had pictures in it. The Messenger of Allah ﷺ said: When a pious person amongst them dies, they build a place of worship on his grave, and then decorate it with such pictures. They would be the worst of creatures on the Day of Judgment in the sight of Allah.”

In another hadith reported by Abu Hurairah, may Allah be pleased with him, Messenger of Allah ﷺ said: “Let Allah destroy the Jews for they have taken the graves of their apostles as the places of worship.”

Hafidh Ibn al-Hammam al-Hanafi wrote: “The Prophet ﷺ forbade the construction of four-cornered graves and their

plastering.” [Fath al-Qadir, vol. 4, p. 472]

And this matter is also mentioned in the famous book of Ahnaf, Fiqh al-Hidayah, vol. 1, Book of Prayers, Chapter of az-Janaiz ad-Dafn, that the grave cannot be made with four corners because the Messenger of Allah ﷺ forbade the construction of a four-cornered grave.

And making four-cornered graves is an approach of the Rawafidh and other deviant sects. Imam Sarkhsi, may Allah have mercy on him, said that building a four-cornered grave is a sign of the Shiites, and Ibn Qudamah, may Allah have mercy on him, said: “Building a four-cornered grave is a sign of heretics, so it is abominable.”

Shari’ah forbids writing upon the graves

Scholars disagree about writing upon the grave, but the best opinion is that writing upon the grave is absolutely makruh (abominable).

Imam Nawawi said: “Plastering a grave, writing upon it, and building [structure] over it are abominable.” [Rawdat al-Talibin, vol. 2, p. 136] Similarly, Imam Ibn Qudamah, may Allah have mercy on him, said in his al-Mughni, vol. 2, p. 382: “It is abhorrent to build over a grave, plastering it, and to writing upon it.”



Raising a grave from the ground
There is a consensus of the four madhabs (jurisprudential schools) of Ahlus-Sunnah on raising grave the length of a hand above the ground. And it is for distinguishing the grave from its surrounding so that no one steps over it.

Grave's surface having the shape of fish's back
Sufyan at-Tamar, may Allah have mercy on him, saw the grave of the Messenger of Allah ﷺ and it was Masnam, that is, it was not with four corners, but it was as high as a fish's back or a camel's hump from the ground. And Ibn al-Qayyim also mentioned this in *Zad al-Ma'ad*, vol. 1, p. 524, that the grave of the Messenger of Allah ﷺ was Masnam.

Placing a mark on the grave
Ibn Qudamah, may Allah have

mercy on him, said: "There is no harm in putting a mark on the grave with a stone or wood." Imam Ahmad, may Allah have mercy on him, said: "There is no harm in putting a mark to identify the grave, because the Messenger of Allah ﷺ put a mark on the grave of 'Uthman bin Maz'oon, may Allah be pleased with him."

It should be mentioned that mark will not contain writing on it. Rather, it will be simple, because writing on a grave is forbidden, as mentioned before. It is permissible to destroy shrines, structures built on graves, and all those places that are centers of polytheism or cause people to go astray. And there are many evidences and sayings of the Salaf regarding this matter. One of those evidences is the narration of Abu al-Hayyaj al-'Asadi, as mentioned earlier.

Narrated by Jarir bin Abdullah,

may Allah be pleased with him: The Prophet ﷺ said to me: "Won't you relieve me from Dhu al-Khalasah?" That was a house belonging to the tribe of Khatham and it was known as the Ka'aba of the Yemeni people. So I proceeded with one hundred and fifty cavalry from the Ahmas tribe who were horse riders. I used not to sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the mark of his fingers over my chest and then he ﷺ said, "O Allah! Make him (i.e. Jarir) firm and one who guides others and is guided on the right path." So, Jarir proceeded to it, dismantled, and burned it, and then sent a messenger to Allah's Messenger ﷺ. The messenger of Jarir said to the Prophet ﷺ: "By Him Who sent you with the Truth, I didn't leave that place till it was like a scabby camel." The Prophet ﷺ blessed the horses of Ahmas

and their men five times.

Hafidh Ibn Hajar described the benefit of this hadith in his saying: “In the hadith, it is proved that it is permissible to eliminate that which causes people to go astray, whether it is a settlement or other things. Be it human, animal or inanimate.” So what can be a greater tribulation than a shrine which is a place for associating partners with Allah, the Exalted? How many people have gone astray because of the pilgrimages to those shrines and become infected with shirk with Allah ﷻ?

Therefore, today’s grave worshipping people also visit these shrines which are mostly graves of the righteous people, and pray there for reward, or slaughter animals or perform other deeds, just as the Jews and the Christians did. Then what is the difference between them?

Sayings of the Salaf

Imam Shafi’i, may Allah have mercy on him, said: “I have not seen the graves of the Muhajireen and Ansar with limestone, and I have seen some governors of Makkah who would destroy the settlements surrounding the grave, so I have not seen the jurists who have faulted it.” [Al-Umm, vol. 1, p. 316] Then he explained

the reason for this, as he said: “This is because the later people will not be protected from tribulation and misguidance with this [building structures over a grave and plastering it].” Shaykh al-Islam Ibn Taymiyyah, may Allah have mercy on him, said: “Certainly, whatever is sanctified falsely, whether it is a place, or a time, or a stone, a tree, or a settlement, then the desecration of it is obligatory. For example: As the idols that have been worshiped can be desecrated, and if they have not been worshiped, then they will be treated like normal rocks. Therefore, since sanctification of the shrines is a habit of ancient polytheists, it is necessary to desecrate and destroy them.” [Iqtidah as-Sirat al-Mustaqim-Ibn Taymiyyah: vol. 1, p. 477] Ibn al-Qayyim, may Allah have mercy on him: “It is not permissible to leave polytheistic and tyrannical places even for one day after you have been

able to destroy them, because they are the signs of disbelief and polytheism, and these are a great vice. So, it is never permissible to leave them intact after acquiring the authority to demolish it. And the same ruling applies to those structures and shrines built over graves.” [Zad al-Ma’ad, vol. 3, p. 56] He, may Allah have mercy on him, has another saying similar to this, which is mentioned in [Ighathah al-Lahfan, vol. 1, p. 327].

Ibn Hajar al-Haitami, may Allah have mercy on him, said: “It is obligatory to demolish the domes that are built on the graves, as they the harm of these mosques [built over graves] is greater than the harm associated with their demolition, and it is obligatory to remove all candles or lamps from the grave. And al-Harith bin Miskin (d. 250 AH) destroyed a mosque that was among the graves.”

[To be continued]



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Palace Worship Can't
Protect Them From the
Reckoning of Allah

AMPLIFIERS OF ISLAM
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VOICE OF KHURASAN
DHULQAYDA 1443

VOICE OF KHURASAN
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Muharram
1444H

**CAN SCHOLARS BECOME
TAGHUT?**

**The Black Hole in
Ukraine**

VOICE OF KHURASAN
1444H

VOICE OF KHURASAN
MUHARRAM 1444H





Those Who Are

Excused from Fighting in the Way of Allah



There are some shari' excuses, permitted by Almighty Allah ﷻ, for staying behind jihad, and jihad is obligatory upon those having no such shar'i excuses.

Legitimate Excuses: Islam is a very simple religion offering a Straight Path, in which there is no crookedness, and Allah never ﷻ tries a soul in this with something which is beyond his tolerance. Therefore, it is not the case that anyone, having a legitimate excuse, should be held accountable for not waging jihad in the way of Allah. Rather, he will be protected from the torments and rewarded as

if he has waged jihad in the way of Allah.

What are Shari' rulings that allow people to refrain from Jihad:

Allah ﷻ says: {The weak, the sick, and those who do not have the means to take part in jihad, if left behind, there is no sin on them if they are sincerely loyal to Allah and His Messenger. There is no room for objection to such virtues. And Allah

is Forgiving, Merciful. In the same way, there is no room for objection on the part of the people who have come to you and asked you: "Provide for us ride (for the battle)." And when you (the Messenger of Allah) said to them: "I have nothing to provide for you," they were compelled to go back. There were tears in their eyes and they were saddened that they could not participate in the jihad

at their own expense} [At-Tawbah: 91-92]

So, those who have excuses not to participate in the battle in the way of Allah:

- 1.Children
- 2.Women
- 3.Patient
- 4.Slaves
- 5.Insane
- 6.Blind
- 7.Lame
- 8.Hermaphrodite
- 9.The poor who is unable to afford the expenses, of going to jihad, as well as weapons

Jihad is therefore

obligatory on a Muslim man who is an adult, sane, free (not slave), healthy, and capable one.

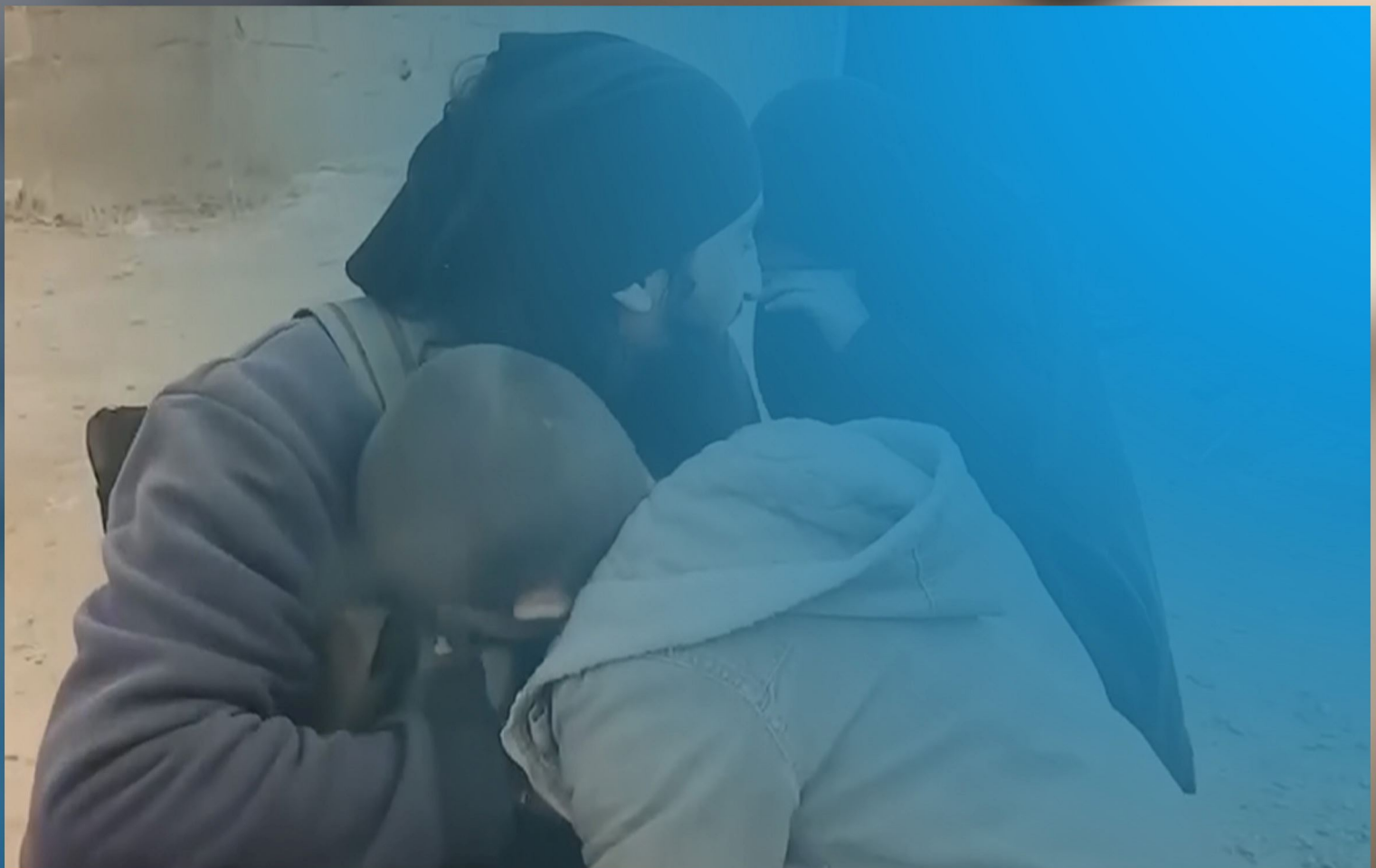
Imam Marahiq, may Allah have mercy on him, said: “Boys, close to puberty, and women can participate for treating the wounded persons and fetching water, but an insane one must not be allowed under any circumstances. And the same goes for the hermaphrodites.”

Therefore, patients who are unable to fight or ride, or who have a hard time fighting have excuses, but mild fever and toothache can hardly be excuses.

On the other hand, jihad is necessary for those who have a good demeanor. The lame whose lameness is obvious has been excused from participating in jihad, but whose lameness is not obvious doesn't have any excuse, in this case.

There is no jihad for the blind, and it is obligatory for the one-eyed person and for the one having low vision, when he will be able to target enemies with his weapon.

And similarly, jihad is not obligatory upon the poor who cannot buy arms, but if the Amir [of the



mujahidin] gives it to him, then it is obligatory on him. [Rawdat at-Talibin wal-'Umdat of Imam al-Nawawi, vol. 10, p. 208] Those having shari' (legitimate) excuses will be rewarded by Allah ﷻ for jihad, according to the following narration:

Anas Ibn Malik- may Allah be pleased with him- said: When the Messenger of Allah ﷺ returned from Tabuk and approached Madinah, he ﷺ said: "There are some people in Madinah who used to share with you in every journey and every meal." He ﷺ said: "And they were in Madinah, but they had excuses."

The Prophet ﷺ said: "When a person becomes ill or goes on a journey, he is rewarded for those deeds which he could have done in good health and while at home."

Similarly, when a person is afflicted with a disease, Allah Ta'ala says to the angels: "Write down good rewards for my servant who did good deeds day and night, until he became bound in my disease." [Sahih Bukhari]

Jihad is obligatory upon everyone, except those

mentioned people, especially today when kuffar have taken over the Muslim lands and millions of men and women have been imprisoned by them. And the Islamic Shari'ah is not prevalent in the society, so those who refrain from jihad have no excuse. They await reckoning of Allah ﷻ in His saying:

{What has happened to you, O believers, that when you are asked to set out in the cause of Allah, your cling heavily

to the earth? Do prefer the worldly life to the Hereafter? Know well that all the enjoyment of this world, in comparison with the Hereafter, is trivial. If you do not march forth, Allah will chastise you grievously and will replace you by another people, while you will, in no way, be able to harm Him. Allah has power over everything} [At-Tawbah: 38-39]





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